لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Hijrat 1353—May 1974

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EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visitfrom Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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EDITOR

M. G. AHMAD

Contributing Editor

NAFIS-UR-RAHMAN A. G. SOOFI

Assistant Editor

CH. ALI MUHAMMAD B.A., B.T.

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CONTENTS

1. Editorial ... 147

2. A Sura from the Holy Quran ... 157

3. Thus Said the Holy Prophet ... 163

4. The Holy Quran ... 169
Maulvi Muhammad Sadiq

5. Jews in Palestine ... 175
Ch. Ali Muhammad B.A., B.T.

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The Review of Religions

RABWAH, WEST PAKISTAN

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Final Victory of Islam

In his inaugural address in the opening session of the 55th Annual Majlis Mushawarat of the Ahmadiyya Communtity, held in Rabwah on March 29th-30th and 31st, the Head of the Community, Hazrat Khalifatul Masih III told the representatives of the Jamaat that the amount of the promised contributions to the Ahmadiyya Centenary Jublee Fund had exceeded ninety three million rupees.

He praised the Almighty Allah Who has blessed the plan and has granted us the strength to make selfless sacrifices in the path of Allah and His Prophet, on him be peace and blessings of Allah. The Imam also praised the members for their efforts in this regard and prayed to Allah to accept the sacrifices of the members and to bless their lives and properties.

In the course of his address, Hazrat Khalifatul Masih drew the attention of the representatives to the fact that the establishment of the Fund was only one aspect of the Sixteen Year Plan. The really important and essential aspect of the plan was the spiritual programme formulated by him. He advised the Ahmadies to implement that programme in a spirit of sincerity and

devotion. He also advised them to strive and pray constantly and ceaselessly for the attainment of the objectives for which this plan is proposed.

Explaining the objectives to be attained by the Sixteen Year Plan, he said, it is proposed not only to celebrate the completion of the first hundred years of the Movement, but also to welcome the second century of the Movement, the century of the domination of Ahmadiyyat and Islam. Elaborating the point he said, the first century was the century of struggle for the victory of Islam. The second century will prove to be the century of triumph of Islam, during which Islam will become a powerful force defeating all its enemies and conquering land after land in a war fought with spiritual weapons of prayers, patience and peaceful propagation. The third century he said, will be the century of the Final Victory of Islam over all its enemies.

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It seems appropriate at this stage in view of what the Imam has said about the final victory of Islam over all other faiths, to review what the Promised Messiah, peace be on him, has prophesied about the success of his mission at a time when he was alone and helpless a stranger among his own people.

It is interesting to note here that as the final victory of Islam was destined to come through the efforts of his followers, the Promised Messiah was given news not only of the final victory itself, but was also informed about the different phases of this great struggle—the struggle of truth against falsehood.

The Promised Messiah says:

(1) "*Ghous* and *Qutab* (saints and godly persons) have been repeatedly shown to me in visions, who believe in the greatness of my status and also those who shall do so in future.

(2) "God the Benificent shall immensely bless those who walk in the footsteps of this humble servant. They

shall be granted dominance over the followers of other paths. And this dominance shall extend to the Last Day. "After this humble servant, there shall not appear any chosen one of Allah, Who shall go against his path. And whoso shall go against this, Allah shall destroy him. This is the Promise from God.

(3) "The opponents want us to stop preaching; but Allah has shown me my followers like grains of sand.

(4) "If one were to come back two or three centuries after his death, he would see this world peopled by Ahmadies so thickly as the sea is full of drops of water.

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(5) "God has repeatedly informed me that He will grant me great dignity and will put my love in the hearts. He will cause my movement to spread in the world and will make my sect dominate all other sects. The adherents of my sect will so perfectly excel in knowledge and conviction that they will silence all others with the light of their truth, with their arguments and with their signs. And every people will drink water from this spring.

"And this Movement will grow and prosper till it encompasses the whole world. Many obstacles will arise and trials will come. But God shall remove these from their midst and shall fulfil His Promise. So ye who listen! remember these things and keep safe these prophecies in your chests, for this is the word of God that will be fulfilled one day.

(6) "Listen ye, all peoples, for it is the prophecy of Him Who created the heavens and the earth. He shall spread this Jamaat of His in all the countries and shall grant it predominance over all others through reasons and arguments.

"The days are coming, nay, they are very near, when

there shall remain only one faith worthy to be mentioned with respect. God shall bless this faith and this movement in an extraordinary manner. And whoso thinks of destroying it shall be disappointed. And this truimph shall last for ever till the crack of Doom. If now they mock at me what harm can it do? Because there had never been a prophet who was not mocked at. So it was necessary that the Promised Messiah should also be mocked at, as God has said (in the Quran): "Alas for My servants! there comes not a messenger to them but they mock at him" So this is a sign from God that every prophet is mocked at. But who will mock at one who descends from heavens, in the company of angels, in front of all the peoples? There shall remain in this world only one faith and only one Chief. I have come only to sow the seed. So that seed has been sown by my hand and now it shall grow and prosper and no one can stop it.

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(7) "Allah the Almighty established this movement in order to manifest His Might and to show His Power; He wills it to progress so that it may spread love of Allah, sincere repentance, piety, real virtue, peace and tranquility and love of the creatures of Allah, in this world. This movement, therefore, is, in reality, His Movement and He shall strengthen it with His own spirit and shall purify its members of evil life and shall bring about a pious change in their lives. As He has promised in His prophecies, He shall increase them in number. He shall make thousands of virtuous people enter it. He shall Himself water this tender plant and shall make it grow. Their number and their blessings shall seem strange in the eyes of others. Like a lamp placed on a pedestal they shall

shed their light in the four corners of the world. They shall serve as models of the blessings of Islam. He shall grant the true followers of this movement a predominance over the adherents of all other movements in all types of blessings. And till the Last Day there shall appear such people in them who will be the chosen ones of Allah and shall be granted help. Lord of Honour wills it to be so. He is All Powerful and does what He Wills. To Him belongs all power and all might".

He further says :

(8) "Allah.....said to me :

'God shall spread your blessings all around. An abandoned house He shall inhabit by you; and shall fill a house full horrors with blessings. Your progeny will never be cut off but shall ever be green till the last days. God shall establish your name with honour till the last day when the world will end; and He will spread your message to the corners of the world. I shall raise you and shall call you to Myself. Your name shall never be erased from the face of the earth. And it will happen so that all those who think of insulting you and intend to fail you and are out to destroy you, they themselves shall fail and shall die in failure and frustration. But your God shall make you wholly successful and shall grant you all your wishes. I shall increase the party of your sincere and devoted friends and shall bless their lives and properties and shall make them grow and prosper. And they shall dominate the other party of Muslims, the party of enemies and envious, till the Last Day. God shall not forget them and shall never ignore them and they shall get their reward that they deserve on the basis of their sincerity. You are to Me like the prophets of the sons of Israæl. .....You are to Me like My Unity. You are Mine and I Am

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yours. The time will come, no, it is very near, when God shall put your love in the hearts of kings and chiefs so that they shall seek blessings from your clothes'.

(a) 'Your God is pleased with this action of yours. And He shall bless you immensely. And the kings shall seek blessings from your clothes.' "

Promised Messiah says :

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"After this, I was shown those kings in a vision. They were mounted on horses.

(b) "These seekers of blessings shall tender their allegiance to me and by their allegiance the governments will also come to this people. These kings I was shown in a vision. They were riding on horses and were not less than six or seven in number.

(c) "I saw in a vision a party of sincere believers, and of just and pious kings. Some of them were from this country ; some of them were from Arabia and some from Persia. Some of them were from Syria and Room and some were from countries I do not know about. Then I was told by Allah that : 'they shall accept you and shall believe in you and shall bless you and pray for you. And I shall grant you blessings so that they shall seek blessings from your clothes and I shall enter them among your sincere followers'. This is what I have seen in a vision and this is what has come to me from the All-knowing Allah.

(d) "Allah has informed me that there shall occur a grave discord in our movement too. And the mischievous and those who follow their base and low desires shall be separated. Then God will

end this discord. And those who deserve to be separated from this movement and who do not follow righteousness and are mischief-makers shall be cut off.

"And a great commotion shall over-take the world and this would be the First Commotion. All the kings shall attack one another and so much blood will be shed that the earth will be filled with it. The subjects of each king shall also fight among themselves. The land of Syria shall be the center of these happenings. At that time my son will be the Promised One, with whom God has connected these events. After these happenings our movement shall progress and kings shall join it".

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Again He says :

(11) "God wills that Muslims in this world should unite on one single *Deen*; and they will unite. Of course, it does not mean that it absolutely excludes the presence among them of differences of opinion; there will be differences of opinion but they will not be of any great importance or significanca.

(12) "Allah, the Almighty has informed me :

'The righteous of Arabia and the saints of Syria bless you. The heavens and the earth bless you and Allah praises you from His Throne'.

"I see that the people of Mecca are entering in troops the party of Allah, the All Powerful, All Mighty. This is from the Lord of heavens and the earth and is strange in the eyes of the people of this earth.

(13) "In a dream, I saw the Sceptre of the Czar in my hand, with a barrel of a gun concealed in it. It serves both the purposes. Then I saw that the bow of the king with whom Bu Ali Sina lived is with me and I have shot an arrow at a lion from that bow. And perhaps Bu Ali Sina and that king are also

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with me.

(14) "I see my followers in the land of Russia like grains of sand.

(15) "I have been told in clear words that once again the (followers of) Hindu faith will vigorously turn to Islam.

(16) "Surely, we believe in the rising of the sun from the West. But it has been made clear to me in a vision that rising of the sun from the West means that Western countries, which are from ancient days, groping in the darkness of unbelief and error, shall be lightened by the Sun of Truth.

(17) "I saw myself in London delivering a well-argued address to manifest the truth of Islam from a stage. After this I caught many birds perched on small trees. They were of white complexion and their bodies were of the size of those of partridges.

"I took it to mean that, though not myself, but my writings will spread among them and many a righteous Englishmen will fall a prey to the turth.

(18) "I have been informed that Islam shall win this combat in the end. I am not talking of earthly things. For I am no earthling man. I say only that which God has put into my mouth. The earthling men would think that perhaps in the end, the Christianity may prevail in the world or Buddhism may dominate the whole world. But they are mistaken in thinking this. It should be remembered that nothing happens on this earth unless it is decided in the heavens. And God of heavens has told me that in the end the religion of Islam shall win the hearts.

(19) "I am constantly cogitating over the possibility of a decision between us and Church Christianity. My heart bleeds over the errors of worshipping the dead.

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For, what could be more painful than that a humble human being should be worshipped as God and a mere handful of dust be proclaimed the Lord of all worlds. I would have died of grief long before if God, Who is my Lord and Master, had not comforforted me that the Unity of Allah will triumph in the end ; all other deities will perish ; false gods will be stripped of their alleged divinity ; the period of Mary being worshipped as Mother of God will come to an end ; and the doctrine of the divinity of her son too will die. God Almighty says (in the Quran) : 'If I so will Marry and her son Jesus and all who inhabit the earth shall perish.' Now, He wills that the false divinity of both of them should suffer death. The two divinities, therefore, must die. No one can save them. With them shall die all those propensities which prompted obedience to false gods. There will be a new heaven and a new earth. The days are near when the sun of truth shall rise in the West and Europe shall come to know the true God. Thereafter the door of repentance shall close. For, those who desired to enter will have entered with eagerness. Only those will remain without whose hearts are sealed by nature, who love not light but darkness. All faiths shall perish except Islam and all weapons shall break except the heavenly weapon of Islam which shall neither break nor be blunted until it smashes the forces of darkness into bits. The time is close at hand when the pure Unity of God that even dwellers of deserts who are ignorant of all faiths, feel in their hearts, will spread throughout. On that day no false redemption or false god shall survive. One blow of the divine hand will nullify all machinations of disbelief, but not with the sword or the gun but by means of enlightening

a number of souls with divine light and by imbuing pious hearts with divine effulgence. Only then will you understand what I say.

(20) " 'A warner came into the world but the world accepted him not. God, however, will accept him and manifest his truth by mighty signs'. These words proceed not from the mouth of man. These are God's words—words of the Mighty Lord Himself. The mighty attacks mentioned in this prophecy are near. But these attacks are not by physical weapons, not swords or guns. These are spiritual weapons which will come as help from God. A battle with the Jews of our time will ensue. And who are these Jews? They are the worshippers of external forms who have acquired complete resemblance with the Jews of yore. The sword of Heaven will cut them up, the Jewish ways will be destroyed. All those who resemble the Dajjal, those who love this world over-much and who have only one eye, having lost the eye for spiritual truth, all of them will end by the sword of solid unanswerable arguments. Truth will prevail. A new bright day will dawn again for Islam. Same as it did before. The sun of Islam will rise in full bloom, same as it did before".

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A Sura from the Holy Quran———

بسم الله الرحمن الرحيم

قل يا ايها الكفرون ـ لا اعبد ما تعبدون ـ و لا انتم عبدون ما اعبد ـ و لا انا عابد ما عبدتم ـ و لا انتم عبدون ما اعبد لكم دينكم ولى دين

Say, 'O ye disbelievers ! 'I worship not as you worship ; 'Nor do you worship as I worship. 'And I shall not worship that which you worship ; 'Nor will you worship Him Whom I worship. 'For you your religion, and for me my religion.'

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Introduction :

According to Ibni-Masud, Hassan and Ikramah this sura was revealed at Mecca. On the other hand, Ibni-Abbas, Qatada, Zahak and Ibni Nuzair believed it was revealed in Medina

Ibni-Umar reports that "the Holy Prophet, peace and blessings of Allah be on him, recited this sura twenty-four times in Fajr and Maghrib prayers". This tradition is recorded in Musnad Ahmad, Tirmizi, Nisai, Ibni Maja and also in some other books of traditions. In our opinion, the number twenty-four mentioned in this Hadis indicates its frequency and not the exact number. It also shows that while the Holy Prophet usually recited the longer suras in the Fajr prayers, sometimes he would recite short suras such as al-Kafirun and al-Ikhlas.

Musnad Hakim contains a tradition reported by Ubai Ibni Ka'ab, which says that "the Holy Prophet, peace and blessings of Allah be on him, used to recite the sura سبح اسم ربک الاعلی in the first *rakaah* of *witr* prayers, sura al-Kafirun in the second *rakaah* and sura al-Ikhlas in the third *rakaah*".

Abdullah bin Umar reports that the Holy Prophet used

to say: "Sura قل هو الله احد is one third of the Quran, while sura قل يا ايها الكافرون is one fourth. And sometimes he would recite these two suras in the two *rakaahs* of Fajr prayers". This tradition is recorded by Tabani in his work al-Aust. It does not mean that sura al-Ikhlas is actually one third of the Quran and sura al-Kafirun one fourth. For if this were so, then there was no need of revealing the rest of the Quran. It only means that truths in their original forms are very short and comprehensive. Thus the message of religion can be summed up as love of God and mercy on His creatures. This is the conclusion derived from the Quran and the sayings of the Holy Prophet. But if anyone says that mercy on God's creatures is half of the faith, it does not mean that there is no need of further explanation of this half of the faith. Again, by saying that love of Allah is something very important, it does not mean that half of the faith is explained fully, and there is now no need of giving any further explanation.

Similarly, the saying, that sura al-Ikhlas is one third of the Quran and sura al-Kafirun one fourth, signifies only that the meanings and truths contained in these suras are very important and by pondering over these suras we can solve many religious problems. Thus if anyone fully understands and comprehends the meanings and significance of the Unity of Allah, as discussed in sura al-Ikhlas, he will understand most of the faith and his nature will guide him to realize most of the details of faith. Again, in sura al-Kafirun the believers are enjoined to be firm and steadfast in their religion. And there is no doubt that to keep on believing firmly in the truth even in adverse circumstances, is no less important than accepting the truth initially. The mess and confusion caused in the world by not sticking to the truth is not less than that caused by not accepting it.

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The message of Islam came; people accepted it; God manifested its power and glory, and it spread all over the

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world. And inspite of the fact, that more than half of the inhabitants of the world did not accept it, it dominated the whole world. Although apparently there remained nothing that could weaken its power, yet, in the words of the Holy Prophet, it 'ascended to the heavens". Why did this happen? Not because Christianity defeated Islam; not because Judaism overpowered it, nor because Hinduism or Budhism defeated it, but only because the Muslims themselves neglected to keep on believing firmly in Islam and instead threw it away as a worn out garment. If Muslims had believed firmly in Islam the whole world would have accepted it and the Muslims would never have fallen so low as they are now, but would have had a powerful and a dominating position. So if the Holy Prophet declared this sura to be the one fourth of the Quran it was quite appropriate to do so, it would have been all the more reasonable even if he had attached more importance to it.

It is reported in Musnad Ahmad bin Hanbal, Musnad Abu Daud, Sunan Tirmazi and Sunan Nisai, that one day Naufal bin Muawia al-Ashjai, asked the Holy Prophet, peace be on him, "Prophet of Allah, teach me what I should recite before retiring to bed"? He said: "recite قل يا ايها الكافرون to its end and go to sleep repeating its last verses. For it contains rejection of *Shirk*." This Hadis confirms our above-mentioned thesis. The firm resolve of a believer that he shall never submit to falsehood and shall never disown truth, produces in him a tremendous and unbelievable strength. On the other hand, if people resolve to cling to their old and false beliefs, or to those of their forefathers' their destruction becomes inevitable. Again, the Hadis also indicates that a man's thoughts while going to sleep are very firmly engrained in his mind. Islam was the first to proclaim this truth but unfortunately the Muslims themselves ignored it. A man does not think of something only when he hears it spoken in his ears; rather he goes on thinking of various things whenever his mind is free. Because of this nature of the human mind, the *Shariah* has

provided that at the time of a child's birth, *Azan* should be said in his right ear and *Iqamat* in his left. It is also because of this that the Holy Prophet advised the Muslims to pray to Allah after retiring from the day's work and before going to sleep. It is indicated, that when before going to sleep a man's mind becomes free, he repeats, in his mind his activities during the day and consequently sometimes sees in dreams what happened during the day or what he thought about in the daytime. Therefore, if a man goes to sleep praying to Allah or glorifying and praising Allah, then during his sleep the same thoughts will keep running in his mind. As a result of their constant presence in his mind they will be firmly entrenched and it would not be easy to wipe them off and thus his faith will be strengthened and he will be granted perseve ance and steadfastness.

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Tabrani and Abu Yala report on the authority of Ibni Abbas that The Holy Prophet, peace and blessings of Allah be on him, said : "Shall I tell you something which shall save you from ascribing partners to Allah ? Recite قل يا ايها الكافرون while going to sleep". This tradition also confirms what we have said before.

Ibni Mardavia reports on the authority of Zaid bin Alqam that "anyone who goes in the presence of Allah with two suras shall not be asked to render an account. These two suras are قل يا ايها الكافرون and قل هوالله احد." This tradition also signifies that anyone who believes in the Unity of Allah and firmly sticks to his faith which is the true meaning of these two suras, shall be above all reckoning.

Tabrani, Bazar and Ibni Mardavia report on the authority of Khubaib, God be pleased with him, that "the Holy Prophet before retiring for the night would always recite sura قل يا ايها الكافرون and he never went to sleep without reciting it."

In Sahih Muslim, it is reported on the authority of Hazrat Jabir, God be pleased with him, that "the Holy Prophet used

to recite the suras قل يا ايها الكافرون aud قل هو الله احد in the two *rakaahs* of *Tawwaf* prayers."

In Musnad Ahmad bin Hanbal it is reported by Abdullah-bin Umar, God be pleased with them both, "I heard the Holy Prophet reciting the two suras قل يا ايها الكافرون and قل هو الله احد in the Fajr prayer for a whole month".

In connection with this sura Jubair bin Mutaam reports that the Holy Prophet, once said to him "Jubair do you wish that while going on a journey you may look the best and the weathiest among your companions"? Jubair said : "Yes, Prophet of Allah." He said, "Then recite the five suras from al-Kafirun to al-Nas."

Now, from sura al-Kafirun to al-Nas there are six suras. It, therefore, means that either the Holy Prophet directed him to read the five suras excluding sura Tabbat, or he meant the five suras leaving the sura al-Kafirun or it means that the reporter is mis-taken and he advised to recite the six suras. Then he said : "When you recite, first recite بسم الله الرحمن الرحيم". (Incidently, this is a proof of our contention that بسم الله الرحمن الرحيم is part of every sura). Jubair further reports : "I was not rich and during my journeys, I was almost always, in the most wretched condition and always had the least money with me. But after this, because of the blessings of these suras, I became the wealthiest among my companions and commanded great respect and prestige".

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There is no doubt that the recitation of Quranic suras brings blessings. Anyone who reads the Holy Quran becomes a beloved of Allah and He showers His blessings on him. The suras reffered to, contain a comparison of other faiths and enjoin the Muslims to get rid of their faults and shortcomings. Attention is also drawn towards the importance of the Unity of Allah and believers are advised to refrain from disputing among themselves. When a man repeatedly ponders over these subjects, these qualities take root in his nature and their value and importance become evident to him. And when he translates

these qualities into deeds, he becomes the symbol of unity among his own people and a man to be respected in the eyes of strangers. But when , on the other hand, people of other nations see anyone to be influenced by their society and culture they lose all respect for him and for his people.

The advice of the Holy Prophet to Jubair, mentioned above, indicates this very fact. As these suras contain the primary teachings of Islam and the Muslims are advised to stick to their faith even in adverse circumstances anyone who does so will doubtlessly earn other people's respect for him and his nation. What he said about the increase in the journey - money signifies that anyone who refuses to bow before others will never look to others for sustenance and therefore, he will try his best to earn his living in a respectable manner.

If our young people, travelling towards or in westren countries recite these suras and ponder over the subjects discussed in them, they will never be influenced by the forces of evil or by thoughts of their own and their nation's humiliation.

The fact is that man becomes despondent not so much because of the adversity of circumstances but because of his own defeatist attitude in life. Circumstances can be changed with a little effort, but to change the defeatist mentality is something very difficult. We see, in Asia, people having billions of rupees inspite of great competition from European trade. But we have been unable to save our outlook from their attacks. This defeatist mentality is referred to in these suras and means of changing it are provided.

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Asmaai says that "the people of early days (the companions of the Holy Prophet, peace be on him and the *Tabaais*) used to say that the two suras al-Kafirun and al-Ikhlas are *Muqashqashtan* i.e., they save people from hypocrisy and strengthen the faith". Abu Ubaidah, God be pleased with him, says: "As resin cures itch these two suras cure man of *Shirk*".

(To be continued)

Thus said the Holy Prophet——

A Translation of الجامع الصحيح مسند الأمام الربيع ابن حبيب

CHAPTER I

On Intention

1. Abu Amar Rabi bin Habib bin Amar Al-Basri says: Abu Ubaidah Muslim bin Abi Karimah al-Tamimi told me from Jabir bin Zaid al-Azdi from Abdullah bin Abbas from the Holy Prophet, peace and blessings of Allah be on him: he said:

"Intention of a faithful is better than his deed".

In another version on the same authority it is reported from him, peace be on him, that he said:

"Deeds are judged by motives and for everyone is what he intends".

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CHAPTER II

On the beginning of Revelation

2. Rabi bin Habib reports: Abu Ubaidah told me from Jabir bin Zaid from Ayesha, the mother of the faithfuls, that she related:

'Harris bin Hasham asked the Apostle of Allah, peace and blessings of Allah be on him:

"How revelation comes to you, O Apostle of Allah".

He said:

"Sometimes it comes to me like the ringing of a bell; it is more intense on me; when it departs from me I remember what it said.

"Sometimes the angel appears to me as a man, he speaks to me and I remember what he says".

Ayesha, God be pleased with her, said: "I have seen him when revelation came to him on a very

cold day. When it departed from him, there was perspiration on his forehead".

CHAPTER III

In regard to the Quran

3. Rabi bin Habib says: Abu Uubaidah told me from Jabir bin Zaid: He said: It has reached me about the Apostle of Allah, peace and blessings be on him, that he said:

"Teach the Quran to your children, for, it is the first thing in Divine knowledge that should be taught".

4. Abu Ubaidah from Jabir bin Zaid from Abu Hurairah from the Apostle of Allah, peace and blessings be on him: he said:

"When you read the Quran recite it distinctly but do not sing it. For Allah likes the angels to listen to His rememberance".

5. Abu Ubaidah from Jabir bin Zaid from Abi Said al-Khudri: he said:

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The Apostle of Allah, peace and blessings of Allah be on him, said:

"One who has learnt the Quran is like the owner of a domesticated camel. If he looks after it, he shall keep it, but if he leaves it, it will go away".

6. Abu Ubaidah from Jabir bin Zaid from Ibni Abbas: he said: The Apostle of Allah, peace and blessings of Allah be on him, said:

"One who studies the Quran and then forgets it, will be raised maimed on the Last Day".

7. Abu Ubaidah from Jabir bin Zaid from Anas bin Malik he said:

"The Quran was not collected in the time of the Apostle of Allah, peace and blessings of Allah be on him, except by six persons. All of them were from Ansars. They were, Ubai, Ma'az, Zaid, Abu Zaid,

Abu Ayub and Uthman. The rest of the companions had memoraized a few Suras from the Quran. And there were among them those who had learnt by heart only one sura or two".

8. Abu Ubaidah from Jabir bin Zaid from Abi Said al Khudri :

"A man heard someone reciting

قل هوالله احد الله الصمد لم يلدولم يولد ولم يكن له كفواً احد

He went on repeating it. When the morning came he went to the Apostle of Allah peace and blessings of Allah be on him, and told him about it ; the man was minimizing its significance. The Apostle of Allah, peace and blessings of Allah be on him, said :

"By Him Who holds my life in His hands, it is equal to one third of the Quran".

9. Abu Ubaidah from Jabir bin Zaid from Abu Hurairah, he said :

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"I was coming with the Apostle of Allah, peace and blessings of Allah be on him, when he heard a man reciting قل هو الله احد to the end. He said : 'It has become binding !' I said 'What has become binding. Apostle of Allah' ? He said : 'The Paradise'.

Abu Hurairah says : 'I decided to go and give him the good news. But I was afraid I would miss my breakfast with the Apostle of Allah. So I preferred to have breakfast with him. Afterwards I went to him but found that he had gone".

10. Abu Ubaidah from Jabir bin Zaid : he said : "It has come to my knowledge that Umar bin al-Khatab, God be pleased with him, accompanied the Apostle of Allah, peace and blessings of Allah be on him, on a journey, he asked him about something. The Apostle of Allah did not answer him. He asked three times but he gave no reply. Umar said to himself : 'May your mother loose you, Umar, you asked the Holy Pro-

phet three times but everytime he did not answer'. Umar said : "I moved on my camel till I was ahead of others. Then I feared that the matter might be mentioned in the Quran. So I slowed down. Then I heard someone shouting ; I hastend till I came to the Holy Prophet and greeted him. He said : 'A sura has been revealed to me which is dearer to me than everything under the sun. Then he recited :

انا فتحنا لك فتحاً مبينا

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11. Abu Ubaidah from Jabir bin Zaid : he said : The Holy Prophet remarked about the *Junbis* and the women who are having their courses and about those who are not in a clean state that "they should neither read the Quran nor touch it with their hands till they have purified themselves."

12. Abu Ubaidah from Jabir bin Zaid from Abi Said al-Khudri : he said :

"The Holy Prophet forbade to travel in enemy territory with the Quran, because if they find it they may take it away". Rabi says : By the Quran here is meant the Quran in book form.

13. Abu Ubaidah from Jabir bin Zaid from Ibni Abbas from the Holy Prophet :

'One day while the Holy Prophet was sitting with his companions, he mentioned something and said : "That would be the time when Quran would be abrogated". A man who seemed to be a bedouin said : "Prophet of Allah ! What is meant by abrogation and how will it be abrogated". He said ; "It will go away from its people. And people who will remain after that would be like *al-bughas*. Rabi says : *al-bughas* mean the meanest of flying insects".

14. Abu Ubaidah says :

"I have been informed that Umar bin al-Khatab, God be pleased with him, heard Hasham bin Hakim reciting sura al-Furqan in a Qira'at which was different

from one which he knew. Umar says: Holy Prophet had taught me that Qira'at. So I got hold of him by putting my robe around his neck and brought him to the Holy Prophet and said to him: "Apostle of Allah, I heard him reciting sura al-Furqan in a Qira'at which is different from one you have taught me".

The Holy Prophet said to him: 'recite'. He recited and the Holy Prophet said, 'It was revealed like this'.

Umar says: "Then he told me to recite. So I also recited. He said: 'It was reveaed like this. For this Quran is revealed in seven words; each one of them is right and proper. So recite from it in whatever way it is easier for you.'"

Rabi says: Abu Ubadiah said: "People have differed in the meanings of Holy Prophet's observation: "That the Quran is revealed in seven words". Some of them say 'it means in seven dialects'. Some say it means that 'it deals with seven main subjects: The 'promises, warnings, the permissible, tne forbidden, the injunctions, the proverbs, and the arguments'. And some of them say: 'the permissible the forbidden, the commandments, the prohibitions, history of the past, prophecies about the future, and the proverbs.' It is also said that there is not a single word of the Quran which cannot be read in seven ways. And Allah knows the real meanings".

15. Abu Ubaidah says: "It has come to my knowledge that whenever a verse was revealed to the Holy Prophet, he would say, place it in such and such a sura, or in such and such context. And by the time of the Holy Prophet's death peace and blessings of Allah be on him, the whole of the Quran was collected and was read".

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16. Rabi bin Habib reports from Abdul Ala bin Daud from Ikramah from the Holy Prophet: he said: "The Quran was sent as a whole to the lowest sky on the

night of *Qadr*. And whenever Allah decided something to happen on the earth he would reveal some of it, till it was revealed in full."

He also says: "It also happened that sometimes while the Holy Prophet would be announcing his decision in a case the Quran would be revealed giving injunction against his decision. He would not repeal his earlier decision but would follow the Quranic injunction in future".

17. Rabi reports from Yahya bin Kasir from Shuaib from Ikramah from Ibni Abbas: he said: "al-Baqarah, ali-Imran, al-Nisa, al-Maidah, al-Taubah are Medinite except one verse and it is

و لو أن قراناً سيرت به الجبال أو قطعت به الارض .

And al-Nahl from its beginning to the end is Medinite except forty verses; al-Haj is also Medinite except four verses and they are و ما ارسلنا من قبلک من رسول to the verse عذاب يوم عقيم which are Meccan. And al-Nur is entirely Medinite. And al-Ahzab is also entirely Medinite. And al-Qital, al-Fath, al-Hujrat are Medinite. And from al-Hadid ten consecutive Suras till يا ايها النبى لم تحرم ما احل الله لک are all Medinite. And و لم يكن الذين كفروا is also Medinite. And اذا جاء نصر الله و الفتح is Medinite. The *Muawazztan* are Medinite. These are twenty seven Suras which are Medinite and the rest of the Quran is Meccan".

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THE HOLY QURAN

III

Maulvi Muhammad Sadiq

In this way, from a careful study of the Holy Book a number of sciences, in the intellectual field, came into being and began to be developed. Even in regard to the heavenly bodies, like the sun, the moon, and the stars; and in regard to the earth itself many basic and delicate points were discovered; which had not been known to the earlier peoples. For instance, the existence of material objects in well-matched pairs, one of the two supplementing the purpose of the other; the emergence of fire from the thriving green of the trees, because they contained oxygen; the fact that most of the objects were really round in shape; and their rotation, on a given axis; the presence of many kinds of primitive life upon some of the heavenly bodies; the fact that the earth was a fiery ball in the beginning; cooling down more and more, as time went on; existence of the human species prior to Adam, the father of human civilization, and knowledge about the earth on which man came into being, and started on his path for development and progress; the relationship between the earth and the other heavenly bodies; the possibilities of contact between man on this earth, and living things of some sort in the world of other stars and planets, all these and many other branches of knowledge became known to the Muslims by studying the Holy Book.

Since the Holy Book is the treasure-house of the sciences concerned with the human soul, Allah has given to it numerous names, for example:

(1) *Al-Kitab*, which carries three meanings : (a) *farz*, meaning a duty, an obligation, which cannot be shirked ; (b) conclusive and binding argument ; (c) a fixed time.

(2) *Al-Quran*, which has two meanings : (a) something recited, or to be recited, again and again ; (b) to collect. Sufyan ibni Aiyaina says it is the repository in which all the earlier and later branches of spiritual learning have been collected together.

(3) *Al-Furqan* (a) This name has been given to it because it came down in pieces, from time to time, taking 23 years to be completed. (b) Ikrama and 'Adi say the expression means salvation. (c) It also means something that distinguishes the truth from falsehood.

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(4) *Al-Zikr, Al-Tazkira, Al-Zikra. Zikr* means a reminder, honour, grace, distinction and preference.

(5) *Al-Tanzil*, Allah sent it down in Revelations. Gibrail, the Trustworthy Spirit, came down with it, and communicated it to the Holy Prophet.

(6) *Al-Hadith*, meaning something that has been said, narrated, or conveyed. This name has been given to it because it embodies a message from the Lord God, to the best being in the entire scheme of creation.

(7) *Al-Mauizah*, meaning advice, admonition, so that man should feel impelled to turn to God, and address himself to the task of improving himself, and making progress along His path.

(8) *Al-Hukm, Al-Hikma, Al-Hakim, Al-Muhkam. Hikmah* means justice ; knowledge ; wisdom ; forbearance ; philosophy ; a speech or an utterance in agreement with the truth ; a clean and straight piece of work, or assignment.

(9) *Al-Shifa*. Remedy for physical, spiritual, and intellectual ailments of the body or mind of man.

(10) *Al-Hoda, Al-Hadi.* One who leads, especially in all spheres of human life, connected with things pertaining to the soul of man, his moral conceptions, and perceptions.

(11) *Al-Siratil mustaqeem.* Ibni Abbas says the reference in this expression is to the Holy Book itself.

(12) *Al-Habl,* meaning a rope, a line, bearing the sense that whosoever sticks to it, and follows its lead, shall win salvation, and eventually reach the Divine Being.

(13) *Al-Rahma.* What grace and mercy can excel this that man should obtain a release from ignorance, doubts, misgivings, superstition, and succeed in winning the approval and pleasure of the Lord?

(14) *Al-Ruh,* because by means of this Scripture mankind can rise to a life which can be called life of the soul, a life of a progressive nature in which higher and higher perception of the moral values are attained.

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(15) *Al-Qasas,* because obedience to it is binding on men; and it describes authentic events, from which mankind can learn a lesson. "We describe for you the best of stories".

(16) *Al-Bayan, Al-Tibyan, Al-Mobeen,* because it brings out all the truth before man, and solves every difficult problem.

(17) *Al-Basair,* because it unfolds arguments which enable mankind to perceive the truth.

(18) *Al-Fasl—innahu laqaulul fasl min Rabbikum, ai hiya addil-latun yubsiro bihal haqqa.* It embodies a judgement; on its basis Allah removes the differences which exist between man and man, and between nation and nation. It also means 'that which differenciates', since on the Day of the *Qiyamah* it would separate the people of paradise, from the people whose abode shall be in hell.

(19) *Al-Nojum,* the stars, because every verse is like a shining star. Moreover, this name also points to the fact that it came down in revelations, piece by piece.

(20) *Al-Masani,* because again and again it repeats its

description of certain events and facts.

(21) *Al-Ni'ma*—the blessing, *amma bi ni'mati Rabbika fahaddith*. Ibni Abbas says the *ni'ma* here refers to the Quran itself.

(22) *Al-Burhan*—the decisive argument : What arguments can be more effective to establish that it constitutes a *burhan* than this, that the orators and poets of Arabia failed to produce anything, which, in any way, could be said to be the like of it?

(23) *Al-Bashir* and *Al-Nazir*, because for the believers it brings tidings of happiness and joy, while for those who disobey, it forewarns them against the wrath of God.

(24) *Al-Qayyum*,—because it is self-sufficient in laying down the eternal verities, and in bestowing the spiritual benefits upon its followers.

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(25) *Al-Mohaimin*, the protector : because in the case of its followers, it extends the umbrela of its protection, both in this world, as well as the next.

(26) *Al-Hadi*, the guide, because it leads to the simple, clear, and firm path. Again, *Inna Hazal Qurana yahdi lillati hiya aqwamo* it leads man to success, safety and security.

(27) *Al-Nur*, the light, because it cleanses the human heart, and makes it shine with a great light. It is to be noted that one of the attributive names of God is *Nur*. We read, "Allah is Light of the heavens and the earth." The Holy Prophet, himself, has also been called the Light : "Indeed, a Light for you, from God". In another place it says : *Yas'aa nurohum baina aidiyhim*.

(28) *Al-Haq*, the truth, because it refutes falsehood, and bestows a firm conviction ; it sets up justice ; it turns man into a fortunate being, good and righteous at heart.

(29) *Al-Aziz*, the dominant, because no enemy can stand against it. Moreover, it is pearless and unique. It is to be noted here that *Aziz* is one of the attributes of God. "Indeed, thy *Rabb* is

powerful, dominant, supreme, and beneficient, full of grace." The Muslim people also have been described as *'aziz'*. "For God is honour, for His Messenger, and for the Believers." So the meaning is clear : the all powerful Lord has sent down the dominant Scripture, on a strong and dominant Messenger, for a people who are strong and dominant themselves.

(30) *Al-Karim*. the noble scripture "*Innahu laquranun karimun, fi kitabin maknun*". For its benefits are extended to all, irrespective of country, clime, race, or lineage; and these benefits would last for ever. Among all the sacred scriptures in human history, it is the very best. Its language is very beautiful, charged with a deep appeal. Its meanings embrace, and expound, the truth.

Karim is also an attribute of God. The Holy Prophet is also called *Karim*. *Innahu laqaulo Rasulin karim*. The angel *Gibrail* is also spoken of as being *karim*. In other words, this Book, honoured in itself, has come from *Rabb-i-Karim*, through transmission by *Gibrail-i-Karim*, on the *Rasul-i-Karim*. The meaning is that it is honoured, full of blessings, from the beginning, right up to the end.

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(31) *Al-Azim*, it possesses a great pre-eminence. Its grandeur is deeply impressed on the Believers; and all those who study it with any measure of genuine interest will be impressed by it.

(32) *Al-Mubarik*, the blessed, because it enables a man to obtain for himself a share out of the blessings of God; and the benefits accruing from it, for all mankind, shall be unending. Mecca, the town where it began to be revealed, has been called *Mubarika*. To obtain a share from these blessings, every year thousands upon thousands of pilgrims proceed, from all over the world, to this blessed valley. The sanctity of the place where this Scripture came down from heaven, to be conveyed to all mankind, also bears absolute witness that the blessings embodied in it will endure for all times to come.

(Tafsir-i-Kabir, Imam Razi, part I, pages 157-160 Itqan, part 1, p. 250)

It is evident, from these names that the canvas, the

sublimity, the depth, and universality of the attributes and qualities of this peerless religious Scripture, stretch far beyond the reach of the mind and the imagination of man. The scholars and divines of great eminence have spent years in explaining and commenting upon the meaning and significance of the verses of the Holy Quran, Imam Razi writes: "The verse *Hal jazaul ihsani illul ihsan*, can be taken to have more than one meaning. There are three verses which have been interpretted to have more than a hundred meanings each. The first of these is *fazkoruni, azkurkum ;* the second is *udtum, udna* ; and the third *hal jazaul ihsani illal ihsan*" (Tafsir-i-Kabir, part 8, page 33).

Some divines have even gone to the length of saying that each verse has as many as 60,000 shades of meaning (*Itqan* part II page 185). Ibni Abi-Dunya writes that knowledge of the Quran, and of the meanings which flow from this Scripture extend like a shoreless sea" (*Itqan*, part III, page 181).

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Jews in Palestine

Ethnologically the Jews belong to the Hebrew race of men. They are the descendents of Yahudha (Juda or Judas), the fourth son of Jacob, grandson of Abraham, the Great Patriarch. The attributive name of Jacob is Israel which in Hebrew means one who strives in the way of God. Of course all the children of Israel, whether the descendents of Yahudha, Joseph or Benjamin are known as the Jews. They are cousins of the Arabs who are the descendents of Ishmael, the first-born son of Abraham, the Father of prophets.

Isaac, the second son of Abraham, was blessed with a long line of prophets who incessently appeared for the guidance of the Jews in Canaan, Palestine. It was no wonder, therefore, if Palestine came to be known as the home of prophets. David rose to be the great king of the Jews whose dominions extended from the river Tigris to the Mediterranean Sea. Both David and Solomon were not only kings but prophets as well.

Abraham, the Patriarch migrated from Ur in Mesopotamia to Canaan to the West where he settled for life. He had three wives—Sarah, Hagar and Keturah. Hagar bore him Ishmael, Sarah, Isaac and Keturah, Zimran and his five brothers. Isaac begat Jacob, also called Israel. Jacob had twelve sons who were all jealous of their step-brother Joseph because their father loved him more than his other sons. They sold him for a paltry sum of money to a caravan of travellers bound for Egypt. The travellers sold him to Potephar, a captain of the royal guard, an officer of high rank in Egypt. Joseph rose to be a trusted officer of the state being put in charge of the finance department. He was now well-established in the land. He sent for his aged father and the whole family to Egypt where they all lived in comfort. Jacob died at the advanced

age of 175 years and was buried with his forefathers in Canaan. But the rest of the family stayed on in Egypt. They multiplied and prospered. A later king of Egypt grew jealous of the children of Israel, he had plans to reduce their numbers and influence. By and by the Israelites in Egypt were reduced to insignificance. All the male children were murdered only the females were kept alive. The Israelites were reduced to a life of servitude.

Moses, the Prophet of God

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Such was the social turpitude and depravity of the Israelites when Moses was raised a prophet. His prophetic mission was to deliver the Israelites from the bondage of the Pharaoh, the killer of Israelite children. He led the Israelites out of Egypt and crossed over to the Sinai desert. It was here on the mount Sinai that Moses received the ten commandments from God, the Most High. The Mosaic Law was a code of light and guidance for the Jews. All the prophets of the Moasic order preached and practised the teachings contained in the Torah. God's covenant with the Israelites was fulfilled when prophets were raised from among the Jewish race and powerful kings, such as David and Solomon, ruled the holy land of Palestine. Both David and Solomon were prophet-kings, their reigns formed the golden period of the Jewish rule. But the Israelites did not keep up the covenant which they had made with God. They defied their prophets and rebelled against their kings. David was put to hardships and privations as the Psalms of David testify and they did their utmost to kill Jesus Christ, the last Israelite prophet of God, by nailing him to the cross. As a result of their misdeeds, the Jews became a cursed nation, as says the Holy Quran:

لعن الذين كفروا من بنى اسرائيل على لسان داؤد و عيسى
ابن مريم ذالك بما عصوا كانوا يعتدون و كانوا لا يتناهون
عن منكر فعلوه لبئس ما كانوا يفعلون

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> Those amongst the Israelites who disbelieved were cursed by the tongue of David and of Jesus, son of Mary. That was because they disobeyed and used to transgress. They did not restrain one another from the iniquity which they committed. Evil indeed was what they used to do. (5:79,80)

God Almighty favoured the Israelites both with prophethood and kingship. But they defied their prophets and rebelled against their kings. They broke their covenant with God and as a result thereof they became deprived of God's favours on them. No prophet was raised among them ever after Jesus, son of Mary, the last prophet of the Jews. God Almighty transferred His favours to the Ishmaelites. The Holy Prophet, Muhammad, peace and blessings of God be on him was raised 600 years after Jesus, son of Mary, to prophethood. Under David and Solomon Jerusalem grew to be the biggest city of the Jewish Kingdom. Solomon, the Magnificent, built the Temple in the capital for the worship of God. But the glory of Jerusalem began to decline under Solomon's weak successors about 587 B. C. The city was attacked, sacked and plundered by Nebuchadnessar, king of Babylon. The Jews were made captives and taken to Babylon, capital of the Chaldean empire. All the treasures of the house of God, the Temple, and the treasures of the house of the Jewish kings, all the princes, the mighty men and the crafts-men were carried away to Babylon only the poorest people were allowed to sojourn in the devastated capital. The Jews remained for about a century in captivity in Chaldea. Meanwhile they conspired with the neighbouring kingdoms of Persia and Media against the Babylonians and were instrumental in bringing about the fall of the Chaldean empire. Babylonia was finally occupied by the Persians who allowed the Jewish exiles to return to their homes in Jerusalem in 538 B.C.

Again "the Jews rebelled against their Roman Masters in 70 A. D. and Jerusalem was destroyed by Titus and in 132 A D. Hadian quelled the last Jewish revolt. In Judea Proper the

Jews seem to have been virtually exterminated". (Palestine, the Arabs and Israel p. 4).

Thus was fulfilled the prophecy of the Holy Quran that the Jews were cursed by the tongue of David and of Jesus son of Mary. Palestine then passed under the Christian influence where Christian churches and monasteries were set up in numbers. Jerusalem became a sacred city of the Christians. The Jews ceased to be a dominant nation in their own home. They now became deprived of the second favour of God—the kingship. In no part of the world the Jews were able to establish even a single principality which they could call as their own. After the first fall of Jerusalem they were driven towards Persia, Midia, Afghanistan and Kashmir in India. After the second fall they became scattered in Europe and Asia. They found a safe asylum within the Islamic Empire down to the close of the 19th century. Jews were persecuted here, there and everywhere by their Christian Masters, but they always enjoyed equal civil rights in Muslim lands. Jewish persecutions were un-heard of in any part of the Muslim world. Benjamin of Tudala, a Jewish pilgrim who visited the Holy Land about A.D. 1170-1171 found only 1440 Jews in all Palestine; and Nahman Geroundi, in A. D. 1267, found only two Jewish families in Jerusalem. Up to the 19th century the Jewish population of Palestine showed little increase. At the beginning of the 19th century, the Jews in Palestine numbered 8,000 only. In 1845, they were 11,000 and in 1880 their number did not exceed 20,000. In 1918 the Jews numbered 56,000 At the time of the Balfour Declaration (1917) the Jews represented less than 10 p. c. of the total population of Palestine. After the end of World War 1 and following the Balfour Declaration, there was a wave of Zionist immigration into Palestine. The Palestine census in 1922 gave their numbers as 83,794 out of a total population of 7,57,182 (Palestine, Arabs & Israel, pp. 6-7).

The Balfour Declaration (1917)

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Long before the Balfour Declaration was concieved Zionists

were planning to secure a national home for themselves either in Palestine or in Argentina. The concept of a national home for the Jews in Palestine was incompatible with the facts of history, with justice and with the rights of the real owners of the country, the Arabs, who had been inhabiting the country from times immemorial. The Jews had ceased to dominate the Palestinians ever since the first century of the Christian era. Even the occupation of Palestine in Biblical times was no more than a mere episode of history. Jewish leaders towards the close of the nineteenth century requested Sultan Abdul Hamid of Turkey to grant them permission to acquire lands in Palestine but the request was spurned down. During World War 1, Turkey allied herself with the Central Powers (Germany and Austria) against the Western Allies (England and France). British & French expeditionary forces invaded the Arab provinces of the Turkish Empire. Here was a chance for the Zionists to help the Allies with men and momey in the hope of getting a foothold in Palestine. The Arabs enjoyed equal rights of citizenship and government with their masters, the Turks. But the idea of a united Arab independent state led them to revolt against the Sultan in 1915. Sayyad Hussain Sharif of Mecca received assurances from the British government that she would recognize and uphold the independence of the Arabs within the frontiers proposed by the Sharif. Consequently he joined his forces with those of the Allies and the Arabs were in open revolt against the Turks. Palestine was occupied by the British army under General Allenby in 1917-18. Syria, Iraq and Lebanon were detached from the Turkish Empire and placed under French and British mandates.

Meanwhile the Zionists won over France, Italy and the United States to the concept of a Jewish national home in Palestine. On November 2, 1917 the British Foreign Minister Arthur James Balfour declared that the British Government viewed with favour the establishment in Palestine of a national home for the Jewish people". The Balfour Declaration was made without the knowledge, much less, the approval of the Arabs,

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particularly the Palestinians who were 90 per cent of the population. The Balfour Declaration was a document in which one nation solemnly promised to a second nation the country of a third nation. The United States of America became interested in the advancement of the Jews for political reasons. So were the Russians. For 30 years during the mandatary period there was an onrush of Jewish immigrants from all parts of the world into Palestine particularly from East Europe. The Nazi persecution of Jews in Germany drove them to fly to Palestine. The Jews in 1917, 50,000 in number formed only 8 per cent of the total population but in 1947 it increased to form one third of the whole population. There were plans on foot in the U.N.O. circles to partition Palestine into an Arab and a Jewish state. The Jews in Palestine felt strong enough to come to grips with the Arabs economically and militarily. Their para-military organisations organized themselves into a regular Jewish army, trained, disciplined and captained by European and American Jews who had served, rank and file, with the armies of the Allies in World War II. In the Jewish-Arab War of 1948-49 the Arabs were badly defeated. The State of Israel came into being with a territory much larger than was originally proposed by the U. N. resolution Nov. 22, 1947. The Jews displaced and ousted one million Palestinian Arabs from their homes and confiscated their lands—an outrage which the U. N. General Assembly dextrously connived at. The Great Powers supported the State of Israel with all material resources, particularly the United States of America patronised Israel and armed her to the teeth with military hardware and her armada. Consequently in the subsequent wars of 1957 and 1967 the Jews defeated the Arabs and snatched large slices of territory from them. But in the War of 1973 Russia came to the rescue of the Arabs, and supplied them with missiles. The Jewish aggression has received a set-back and she has been forced to withdraw her armies from the western bank of the Suez canal. The Arabs have come to realize the benefits of

union and co-operation. Being the masters of oil and petroleum wells they are using it as a weapon of defence against the patrons of Jewery and using it successfully.

A Word to the Arabs.

The Arabs have had a great historic past. Even since the adoption of Islam as their religion and the Caliphate as their constitution they worked wonders on the fields of battle and in the realm of sciences ann arts. Providence has placed them in continuity from Morocco to the Persian Gulf and made them masters of natural resources, particularly oil and petroleum, Above all, the Arabs have the Divine Promise that they shall be the permanent masters of the Holy Land. Says God Almighty :

و لقد كتبنا فى الزبور من بعد الذكر ان الارض يرثها
عبادى الصالحون .

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And We have already written in the book of David after the Reminder, that My righteous servants shall inherit the land, (Palestine). Who can say that the Jews are the righteous servants of God ? The righteous servants of God are those who have been the masters of Palestine from the days of Omar, the Great, to 1947 when, through the machinations of Western Powers the State of Israel was carved out and implanted in Palestine. The Jewish occupation of Palestine, therefore, is only temporary, it is bound to vanish in due time. The Jews will stay in Palestine so long the Arabs remain disunited. No sooner do they realize the importance of unity than they will drive the Jews from the land of their occupation.

Besides the Divine Promise, that Muslims will be the permanent masters of Palestine, the Arabs have blessings of the Holy Prophet Muhammad's prayer for the victory of Arabs over the Jews.

عن ابى هريرة رضى الله عنه ان رسول الله صلى الله عليه وسلم قال
لاتقوم الساعة حتى يقابل المسلمون اليهود حتى يختبى اليهودى

من وراء الحجر و الشجر فيقول الحجر و الشجر يا مسلم هذا يهودى خلفى تعال فاقتله الا غرقد فانه من شجر اليهود .

(مسلم ــ كتاب الفتن)

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It is stated on the authority of Abu Huraira that the Holy Prophet, peace and blessings of God be on him, said, "There will be a war, before the the day of judgemet comes, between the Muslims (Arabs) and the Jews. As a result of the war the Jewish soldier will conceal himself behind a stone or a tree. The stone or the tree will say to a Muslim soldier, 'Here is a Jew concealed behind me, come and kill him', but not *gharqad* (a large tree armed with thorns) because it is a Jewish tree".

The tradition speaks of a bloody war between the Arabs and the Jews in the latter days. It also foretells the utter defeat of the Jews at the hands of the Muslim armies. It tells us that the Jews will be deprived of the support of their helpers and well-wishers, except one Power which will be armed with weapons, and which will refuse to sympathise with the Arabs against the Jews. But all the other states will be on the side of the Arabs. Palestine is destined to be cleared of all vestiges of Jewish influence. The day is not far off when the Arabs will be the masters of their own lands and of their homes and hearths. Let there be complete unity among their ranks and they are sure to win. Care should be taken to see that the victory on the field of battle is not changed into a diplomatic defeat at the conference table.

Ali Muhammad

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